Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL. VII. BOSTON, SATURDAY, MARCH 15, 1828. NO. 11.

REVIEW.

A Discourse on Regeneration. By Bernard Whitman, *of Waltham.* Boston. Bowles & Dearborn. 12mo. pp. 57. Price 12 cents.

We are glad to receive so soon another Discourse from the lucid pen of Mr. Whitman. The rapid sale and extended circulation of his former discourse on "*Denying the Lord Jesus*," is the best proof that could be desired of its excellence and utility. Six months have hardly elapsed since the publication of that sermon, and yet we understand 4000 copies have already been disposed of—and the demand for it is still unabated. It has made its way into every part of the country, and has been justly appreciated as one of the most useful of recent Unitarian publications. The unexampled popularity of this sermon is undoubtedly to be ascribed to its great *plainness* and *simplicity*, and to its purely *scriptural* character. These qualities have recommended it to all classes in the community. Every one could understand it, and every one could observe that the Bible was the great store-house of Unitarian argument.

The discourse of Mr. W. just published, is on a topic hardly less interesting than the former—the great subject of *Regeneration.*

On this subject, we apprehend, not only very false, but very vague and confused notions are prevalent in the community. With the scriptural phrase "*being born again*," have long been associated the most mystical and fanciful conceptions; and it is really doing no small service to the cause of religious truth to simplify and elucidate the subject. This Mr. W. has attempted, and he appears to us to have succeeded in his attempt. In fifty-seven duodecimo pages he has discussed the nature, necessity, and evidences of Regeneration, and the spiritual condition of those born and educated in Christian lands. We find in it the same plainness of speech, the same perspicuity of statement, and the same closeness of reasoning that characterized his former discourse. We therefore anticipate for it the same popularity and success.

These two discourses should go together—and we doubt not that every one who has read the former will be desirous of possessing the latter.

In the commencement of his discourse Mr. Whitman observes:

As this subject of regeneration is of vital importance, I wish it might be thoroughly understood, in all its bearings, and deeply felt in all its practical consequences. In discussing it, my inquiries will be guided by scripture, reason, facts, and experience. Before you either receive my conclusions as true, or reject them as erroneous, I beseech you to compare them, carefully and candidly, with these several sources of evidence and instruction. And may God lead us into all needful truth, and save us from all hurtful error, through Jesus Christ, our Lord and Master.

After examining the conversion of Cornelius, ascertaining the change that took place in his belief, character and condition on becoming a Christian, and analyzing the instructions delivered to him by the apostle Peter, Mr. W. remarks—

The discourse of Peter on this occasion, is of the greatest importance; for it is the first Christian sermon ever preached to the Gentiles; it was instrumental in converting a heathen family to Christianity; it contains all of the gospel which they heard before their admission to the Christian church; consequently, it contains all that is essential to be believed, in order to be real Christians; for God approved this conversion by endowing the converts with miraculous powers. These being the facts, the discourse is of special value, no less for what it contains, than for what it does not contain. On examination, you perceive that Peter, in delivering the fundamentals of the gospel, has not mentioned a word or a syllable about such doctrines as the trinity, the deity and worship of Jesus, an infinite substitute for the punishment of sin, total depravity, election, or moral inability. If these be doctrines of Christianity, why did he omit them on this most important occasion? They must have been altogether unknown to Cornelius. But this is not the worst of the case. Peter not only omitted them entirely, but taught other doctrines with which these are wholly at variance. Yes. Instead of teaching that God existed in three equal and distinct persons, that Jesus was one of these persons, and consequently one third of God; he taught a doctrine directly contrary; even that Jesus received from God his anointing with the Holy Spirit, and his power to work miracles; and if he was dependent for these things, he could not possess divine attributes. Instead of teaching that Jesus was to be worshipped as God, he taught a doctrine directly contrary; even that Jesus had been crucified by wicked hands, and restored to life again by the power of God; and no one would think of worshipping for the all-perfect Deity a being who had been murdered by human creatures. Instead of teaching that God pardons sin, and accepts the sinner only on account of the sacrifice of an infinite person, he taught a doctrine directly contrary; even that sins are remitted on reformation, and that all who fear God and work righteousness are accepted with him; and if we are pardoned and accepted on account of our repentance and righteousness, we are not pardoned and accepted on account of the sufferings and death of a substituted being. Instead of teaching that God had chosen a part of the human race to salvation, and left the remainder for eternal misery, he taught a doctrine directly contrary; even that God is no respecter of persons; but if all are totally depraved, and by consequence equally guilty, and God selects a few for happiness and leaves the rest for perdition, does he not show respect for the persons he elects, and is he not a partial Father? Instead of teaching that men can do nothing to secure their salvation, he taught a doctrine directly contrary; even that Jesus was ordained the Judge of quick and dead; and to judge those who had no ability to do differently, would be solemn mockery; and to punish any for sins which they could not avoid, would be unfeeling cruelty. If, therefore, the doctrines of the Apostle be true, the others must be false. At least, this will be admitted by all; either Peter did not believe the doctrines now mentioned, or he did not consider them of sufficient importance to be preached among the essentials of the gospel; either Cornelius was not a real Christian, though admitted to the Christian church by an inspired Apostle, or it is not necessary, in order to be real Christians, to believe any of the above-named doctrines. *The six apostolic articles must, therefore, be considered the fundamental points of gospel orthodoxy; because these, and these alone, constitute the faith, and the whole faith, which was first delivered to the heathen.* Acts x.

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III. Having noticed the causes of our ignorance, error, and sinfulness, I proceed to examine the spiritual condition of those born and educated in Christian lands.

1. I begin with infants. They have no depravity to be reformed; no sins to be forsaken; and their nature needs no alteration. Of course, they are pure and innocent, and in the kingdom of heaven; and consequently have no need of being born again. These assertions are proved true from reason and scripture.

Reason teaches us that infants inherit no depravity; are not depraved by nature. For when human nature was created, God pronounced it very good. If it was very good then, it must be very good now; for it must possess the same qualities now, as at its first creation; because we have no account of its having been altered since for the worse by its Creator; or of his ever having given to any individual power to change either his own nature or that of others, either for the worse or better; and nothing of the kind has ever come within our observation. At first, it consisted of a rational soul in an animal body; and it is precisely that, neither more nor less, at present. The animal body must be of the same kind now as at its first creation; for no parents ever possessed the right or power of imparting to their natural offspring bodies of a different nature from their own. The rational soul must also be of the same moral quality as at first; for if it is given to every individual directly from the Father of spirits, as many of the Orthodox believe, it surely cannot be possessed of any depravity. And if it is transmitted from parents to children, by the wise appointment of God, as others suppose, the case remains unaltered; for no parents ever received the right or power of depraving the souls of their unconscious posterity. So that every infant enters life with just the nature which God was pleased to give, and design it should possess.—Above all, there can be no sinfulness, no depravity, where there is no knowledge of good or evil. And infants enter existence without any knowledge, either of their earthly parents, or their heavenly Father, and consequently without any love for either; and also without any holiness or sinfulness, or any more proneness to the one than the other. And if the occasional bad dispositions manifested in infancy be adduced in proof of the depravity of their nature; then the tenfold manifestation of good dispositions affords ten times the evidence of the holiness of their nature. But these are merely indications of the imperfection of their nature, and not of its depravity. And if there be no depravity, there can be no room for regeneration, reformation, amendment.

This conclusion is confirmed by the express declarations of scripture. By the mouth of his prophet, the Lord has said—"The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." If Adam's children became depraved in consequence of their parents' transgression, then surely the son bore the iniquity of the father; and the wickedness of the parents, and not their own wickedness, was upon them in their infancy. But who dare accuse the sacred writer of falsehood? These words being truth, then the children of Adam inherited no depravity from their parents; neither do any children receive depraved natures, either from their first, or more immediate parents; and consequently are not wicked in the sight of God until they have knowingly disobeyed his laws. The inspired Paul gave this word of exhortation to his Corinthian converts—"In malice be ye children;" that is, have as much malice as children, and no more. And to his Ephesian converts, he said—"Put away *all* malice." If the early Christians were ordered to put away *all* malice, and still permitted to have as much malice as children, then certainly children must be free from *all* malice, the most prolific source of wickedness.—Our blessed Saviour said to his disciples—"Except ye be converted, *and become as little children*, ye shall not enter into the kingdom of heaven." If they had become as little children, they would still have needed a second conversion, if so be that little children need any conversion. But if we admit the authority of Jesus, children need no conversion, but are already in that kingdom into which the disciples could obtain admission only by conversion.—On another occasion his words are still more explicit. "And they *brought* unto him also *infants*, that he should touch them; but when his disciples saw it, they rebuked them. But Jesus called them unto him; and said, suffer little children to come unto me, and forbid them not, for *of such is the kingdom of God.*" This is the same kingdom into which Nicodemus could gain admission only by being born again; but into which these infants were already admitted, according to the plain declaration of our Saviour; and consequently they have no occasion to be born again before they obtain admission. He did not mean, however, to convey the idea, that they were intelligent and practical Christians: this they could become only by acquiring the Christian truths, dispositions and habits; but simply that they had no depravity to torment them, either in this world or another; and that their purity and innocence would insure their admittance to the heavenly mansions, and their eternal happiness. If then the scriptures plainly declare that infants inherit not the depravity of their parents, possess no malice, need no conversion, but are already in the kingdom of God, we must conclude that they need not to born again; but if taken from this world are sure of salvation and happiness. And this conclusion includes the infants of all parents, godly and ungodly, Christian and heathen. Ezek. xviii. 20. 1 Cor. xiv. 20. Ephes. iv. 32. Matt. xviii. 13. Luke xviii. 15, 16.

Perhaps some may still contend, that infants are totally depraved, and unless their nature be changed by a special influence of the Holy Spirit, must be eternally miserable. What an idea! Look at it carefully. An infant *totally depraved!*—As sinful as the vilest wretch in existence! Nay, as wicked as the very devil himself!—for a perfect devil can be nothing more than wholly bad, totally depraved! and in danger of eternal damnation! Why, the very expressions carry the grossest absurdity on their front, and the boldest blasphemy in their meaning. Is it not superlatively absurd to charge moral depravity upon a helpless, unthinking, unsinning infant? And is it not the highest blasphemy to accuse God of doing what you yourself, nay—what the most abandoned profligate on earth, would shrink from with horror? Perhaps you say, that although deserving eternal punishment, you still believe all infants will be saved. If you believe they are so depraved as to need a special change before they can enter heaven, you *cannot believe* they will be saved. For you cannot *believe* without evidence; and you have not a particle of evidence that God changes their souls at death. Not a word nor hint to this effect does the Bible contain. You may *hope* that a merciful God will work this special change. Yes, and on precisely the same ground, you may expect he will change the soul of every sinner; for it will require no more mercy nor power to change one depraved soul than another. And on this plan, you destroy all foundation for future punishment. By admitting that infants are not depraved, you avoid these consequences, and may entertain a consistent and rational *belief* in their salvation.

The Christian's life is one of warfare, both with inward and outward enemies: let the first be vanquished, and the latter will become harmless. We cannot improve in piety without constant self examination; and a knowledge of ourselves will preserve us in habits of humility, watchfulness and prayer.

In order to the finding out truth in the great points that relate to moral practice, an acute understanding is not so necessary as a sincere, upright heart.

BIOGRAPHICAL.

Timothy Kenrick.

Having lately inserted two communications, in reference to Mr. Kenrick's "Exposition of the Historical Writings of the New-Testament," about to be published by Messrs. Munroe & Francis, we have been induced to think that some extracts from the Memoir of this distinguished Theologian, by the Rev. Mr. Kentish, of Birmingham, would be acceptable to our readers.

Timothy Kenrick was born, January 26, 1759, at Wynn Hall, in the parish of Ruabon, in Denbighshire, and received his grammar learning at a private school in Wrexham. As his parents, with wisdom and affection which have secured honor to their memories, cherished his love of knowledge and his susceptiblity of religious impressions, he soon discovered a predilection for the Christian ministry, as exercised among Protestant Dissenters; an office which had been sustained with eminent credit and usefulness by his paternal grandfather.*

In his sixteenth year he became a pupil in the dissenting academy at Daventry, then under the care of the Rev. Dr. Ashworth, and shortly afterwards, of the Rev. Thomas Robins. Here he pursued his studies with signal reputation and advantage; being distinguished by the excellence of his temper, the correctness of his judgment, the diligence of his application, and the extent and solidity of his attainments. From the first he seems to have cultivated a habit of devotion with singular assiduity; making himself master of a rich variety of scriptural expressions, for the purpose of introducing them into his prayers in the family and in public;—a practice in which he was remarked for considerable propriety of selection.

It was a proof of the high sense entertained of his acquirements and virtues, that he was chosen an assistant-tutor in the academy before he had completed his own course of study, and was further appointed to read lectures, during one year, for Mr. Robins, who then labored under the bodily indisposition which occasioned him, soon afterwards, to resign the offices of divinity-tutor and superintendent of the family. On the election of the Rev. Thomas Belsham to these stations, Mr. Kenrick continued his services, first as classical, and next as mathematical tutor; and by his punctuality, zeal, and accuracy, united with great firmness of purpose, and a mild and happy manner of reproof, he gained, in an uncommon degree, the attachment of his pupils. Having the stated exercise of his profession, however, still in view, he was soon called to another sphere of duty.

The Rev. Micaijah Towgood—a name ever dear to the cause of Christian piety and virtue, and of religious freedom—had retired in 1782 from the co-pastorship of the two united congregations of Dissenters in Exeter, after the labors of more than sixty years in the ministry of the gospel. This vacancy Mr. Kenrick was invited to fill; and his relation to the societies who had made a choice thus honorable to their discernment, commenced with the beginning of 1784. In the summer of the following year he was ordained at Exeter.

In reference to Mr. Kenrick's character as a literary man, his biographer quotes a remark of Dr. Kippis, that "it is only the foundation of knowledge which can be laid at the seminaries of literature,"—and proceeds to say;—

Of the truth and importance of this declaration, Mr. Kenrick was fully sensible; and so far was he when he quitted the academy, from ceasing to be a student, that, much as his proficiency surpassed his years, he still applied himself with extraordinary diligence to the acquisition of knowledge as well as to the communication of it, and especially to that of theological knowledge.—Much of his time was employed in preparing his compositions for the pulpit; much in discharging the less public duties of the pastoral relation; and it was also his object to qualify himself, in a greater degree, for two branches of ministerial service which, in general, are either not cultivated at all, or not cultivated with the zeal, judgment, and perseverance which they well deserve;—the exposition of the Scriptures, and the religious instruction of the young.

He now entered on a more critical examination of the New-Testament in the original language; with only the occasional help of some of the most judicious and approved commentators. To this direction of his studies were owing the expository lectures on the historical books of the Christian covenant, which he delivered more than once to his congregation; and to this he was indebted, under Providence, for a happy change in his sentiments of Christian doctrine.

Some of the first religious impressions on the mind of Mr. Kenrick, were accompanied by his admission of the tenets inculcated in the Assembly's Catechism: for although it does not appear that this celebrated formulary of belief was put into his hands, yet he had acquired from other quarters its unscriptural views of the divine character and government. One of his favorite books in early life, was Dr. Doddridge's "Rise and Progress of Religion in the Soul." This treatise, with many claims on approbation, justly incurs the accusation of describing religious excellence as a certain train and state of the affections, rather than as a principle and habit. So powerful was its influence on Mr. Kenrick, that, agreeably to a direction and a form contained in it, he drew up and subscribed a solemn act of self-dedication to a holy life. But, while he gave this proof of the devout and serious temper by which he was always characterised, his feelings were overcast by a gloom bordering on that despair, which Dr. Priestley likewise, as we learn from his Memoirs, experienced in his youth, and which proceeded from the same or nearly the same cause. It was then the practice of Mr. Kenrick to regard God as the arbitrary sovereign of the human race, and not as their gracious Father: he was then perplexed as to the proper object of his worship, and had a constant fear of incurring the displeasure of one of the Persons in the Trinity, by presenting his addresses to another of them. At a subsequent period, he frequently contrasted with gratitude, the doubts and the despondency of his former days, with the serenity and joy arising from his belief in the pure religion of the gopel.

The biographer here alludes to the freedom of inquiry which was allowed by the gentlemen who superintended the academy at Daventry; and proceeds to say;—

The seminary over which they presided, had hence a fair title to the distinction of a Protestant seminary; and Mr. Kenrick's diligent attendance on the theological lectures of the house, concurred with his talents and dispositions in enabling him to form some opinion for himself upon points of religious controversy. From the best information which can be obtained, it appears probable, that at the time of his removal to Exeter, his views of the Trinity were those that had been taken by Dr. S. Clarke, and that his creed, in respect to other articles, now approached more nearly to the doctrines of Arminius than to those of Calvin.

A different and better method of studying theology, led, as was natural, to a different result. The text-book employed by the divinity-tutors at Daventry, was Doddridge's Lectures, the arrangement of which is singularly unfavorable to the impartial discussion of controverted opinions, and to the acquisition of religious truth. Without the possibility of containing the substance of mathematical demonstration, they present, like the lectures of Mr. Jennings,* from which they are in part taken, the empty form of it; popular and reputedly orthodox tenets being treated on as leading propositions, and honored with at least the semblance of regular proof; while a scholium or a lemma is deemed sufficient for sentiments which vary from them, or to which they are opposed. When divinity is thus taught from human systems, it becomes an object of secondary consideration to ascertain the sense of the sacred writings; and the student's mind is prepossessed with theories, instead of being assisted in attaining the end of his researches. Nor had Mr. Kenrick been long at Exeter before he was convinced of the evils of this method of instruction, however modified, and of the necessity of deriving Christian truth from the unpolluted fountain of the Scriptures.

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In these pages, it is the less necessary to state his religious sentiments at length, as they are fully represented in two posthumous volumes of his sermons, and in his exposition of the historical parts of the Christian Scriptures. To conceal or disguise his views of divine truth from the societies whom he served, was not the disposition of Mr. Kenrick: if to some persons they were obnoxious, and unpopular in the eyes of others, he had not so learned Christ, as to shrink, on these accounts, from avowing them; but, as became a consistent Protestant, he manifested a fervent, well regulated, and enlightened zeal for their diffusion. In the event, many members of his congregation embraced them from rational conviction, notwithstanding their warm attachment to the name, character, and memory of their late venerable pastor, whose creed approached more nearly to the standard of imagined orthodoxy. Such was the energy of truth—such the consequence of the blessing of Heaven upon the assiduity and faithfulness of the preacher, and the ingenuousness† of the hearers!

At the half-yearly assembly of the Protestant Dissenting ministers of Devon and Cornwall, at Exeter, May 7, 1788, Mr Kenrick delivered a discourse, which, at the request of the respectable body of men to whom it was principally addressed, he afterwards made public: it is entitled, "An Inquiry into the best method of communicating religious knowledge to young men;" and the preacher soon began to carry into effect, within the circle of his own connexions, those plans of systematic and regular instruction, the necessity and importance of which he had ably illustrated in his sermon. The assistance and partonage which he experienced in these efforts for the advantage of the rising generation, his own words will

* The Rev. John Kenrick, at Wrexham.

* The Rev. John Jennings of Hinckley, tutor of Dr. Doddridge.

† Acts xvii. 11, 12.

clearly describe. Speaking of the interval between May 1788, and November 1794, of two courses of lectures, which he had delivered, within that time, upon the plan stated in his discourse, and of the concurrence of Mr. Manning, one of his colleagues, with him in these views and labors, he adds,

"The good effects which I have seen to arise from these few trials have confirmed me in the persuasion I before entertained, that it is the most convenient and efficacious method of communicating the fundamental principles of religion to that class of persons for whose use it was intended; and encourage me to pursue it."

Nor can we be surprised that he met with progressive countenance in this beneficial undertaking. Diligent, punctual, familiar, and perspicuous as a lecturer, he secured the attention and esteem of his classes, and was essentially instrumental to their improvement in the knowledge and spirit of religion. By means of his influence and exertions, a congregational library was provided for their use; and they constantly gave proofs of their attachment and gratitude to their affectionate instructor. Of the materials and reasonings of some of his lectures, a judgment may be formed from a few of them which have a place in the second volume of his Discourses.

CHRISTIAN REGISTER.

BOSTON, MARCH 15, 1828.

Heresy. The impropriety of the application of this term, by one sect, to the opinions of another, may easily be perceived, by every person of careful reflection.

In the first place, it should be borne in mind that the scripture use of the term heresy, is *one* thing, and the sectarian use of it is *another*. This term, as used by the sects of the present day, means a rejection of important Christian doctrines. But, since it must be acknowledged, that none but the Lawgiver and Judge of Christians can determine, or has a right to determine, whether the true and essential doctrines of his religion are embraced or rejected,—is not the application of the term heresy, by one sect to another, in the sense here mentioned,—is not this, not only a breach of Christian modesty, but a sinful usurpation of the authority and prerogatives of Jesus? The speculations of our brethren, then, on this or that disputed doctrine, do not come into the account in forming our opinions whether they are Christians. Our only rules of judging, apply to *character*. These rules or tests are *practical goodness*, and *love to the brethren*. "Pure religion and undefiled before God even the Father, is to visit the widows and fatherless in their affliction, and to keep himself unspotted from the world"—"Then shall all men know that ye are my disciples if ye have love one to another." A pure and benevolent life, and a candid and affectionate temper,—these outward tests are all which it is our province to require, and where these proofs of our claim to the name and rights of Christians exists, we violate our duty by refusing to our brother the hand of fellowship, from any suspicion of the correctness of his speculations or the sincerity of his motives. For these he is answerable only at the tribunal of Christ.

Another circumstance, which shows the absurdity and futility of one sect anathematizing another is, that "all the denominations of Christians, throughout the world, have been, by one sect or another, denounced as heretics and enemies to the gospel.—That which is heresy in one country is orthodoxy in another, and often in the same country."

It is worthy of remark, that the sect in this country which makes the greatest pretensions to infallibility, and which, more than any other, degrades itself by the bitter and gross uncharitableness of its denunciations, has lately been itself denounced in no mild terms, by the ancient Christians of the east. The Maronite Patriarch of Syria, having some time since published an order against the orthodox missionaries at Beyroot, afterwards alludes to the order and its effects, in the following terms, applied to the missionaries:

"These imposters, I say, enemies of the Roman Catholic Church, influenced by their master, that hellish dragon, who never, not even for a moment, desists from waging war with the faithful, are still unwearied in their efforts, and cease not to exert themselves to their utmost to sow the tares of their heretical doctrines, that they may seduce the faithful."

One would naturally suppose that so sickening and disgraceful a burst of passion against men of exemplary Christian character, would be sufficient to deter men of the same party against whom it is directed, from giving the Patriarch any farther opportunity to plead their own example of denunciation, in justification of *his* violent and unchristian conduct. But in this expectation we find ourselves disappointed. Anathemas, bitter, angry anathemas, thicken upon us. We can scarcely open an orthodox newspaper or other periodical, without the most painful evidence of an uncompromising and settled enmity to Unitarians, and a determination, so far as impeachment of motives, misrepresentation of principles, and inflammatory denunciations will do it,—to crush and extirminate them.

The following paragraph from a publication issued at Utica, N. Y. entitled "Western Sabbath School Visitant, and Christian Journal," shows how our "good" is "evil spoken of," our motives impeached, and our best endeavors charged with evil intentions.

"Unitarians, a short time since, opposed the *Sabbath School system*. Seeing, however, the inefficiency of open opposition, they have at length come into the measure, in some parts of our country, with a zeal scarcely surpassed by the evangelical. They find no other engine than the Sunday School itself, strong enough to oppose the influence of this institution, in its efforts to spread the truth. Here they put in a counteracting power, and because they are engaged in the *Sunday School*, expect us to extend to them the hand of fellowship. Let us remember that a traitor in the camp is the worst of all enemies. Clothed in the garb of friendship, we are unsuspecting of his treachery, until he stabs us to the heart."

'Charity thinkeih no evil.'

When men give reins to party passion, they are extremely apt to degrade and smother whatever of the Christian graces may, for a time, have sprung up in their hearts. It is worthy of serious inquiry by all men, in these days of party heat and passion, and especially by those who seem to find the very elements of their subsistence so much in *revilings*,—how far a man may be really a Christian, and safe in respect to the retributions of another life, who not only indulges, but seems to have his delight in cherishing a spirit of bitter crimination, reviling and slander. It would scarcely seem possible that such an one should reflect a moment on his own frailties and deficiencies, and the constant occasion he has to ask a candid construction of his conduct, without feeling a deep consciousness of the inexcusable criminality of such a temper as is manifested by the above writer.

What a cloud of darkness and disquiet, must the recollection of such unchristian temper and behaviour, bring upon the conscience of the dying man, when he is looking up with ardent desire for the mercy, the approving smile, and sustaining presence of that Heavenly Father to whose children he has himself denied all mercy. Can a Christian, a man of a subdued and humble spirit, an enlarged and kind heart,—can such an one, regard the ravings of such a writer as we have quoted above, in any other light than that of unmingled amazement and compassion?

Book and Pamphlet Society. The Quarterly meeting of the Unitarian Book and Pamphlet Society, was held at the Vestry of the Twelfth Congregational Church, on the evening of the 10th inst. This important Association is daily gaining new accessions of strength, and promises to become one of our most useful institutions.

A Quarterly Report was submitted at this meeting, by Mr. C. Andrews, Chairman of the Executive Committee, from which we learn with pleasure the kind and pacific feelings and sentiments which are entertained towards their brethren of other denominations, by the members of this Society; at the same time that they resolve to persevere with firmness and decision in their efforts to disseminate a knowledge and belief of those pure and simple truths of religion, known by the name of Unitarianism.

"About seventy valuable and influential members," says the Report, "have been added to our list, whose high estimation in society will add much to the respectability and usefulness of our Association."

About 2100 copies of books and pamphlets have been added to the collection, since the last quarterly meeting. Such has been the demand for them, that only about 400 remain on hand. The increasing conviction of the importance and usefulness of the Society, has led to the appointment of a committee of *twelve* persons for soliciting subscriptions.

The purpose of the Society, it will be recollected, is the gratuitous distribution of religious books and tracts. Special care is used that they be entrusted only to those persons, who will most probably be judicious and faithful in the disposal of them.

The conditions of membership are the annual subscription of one dollar. We cordially recommend the Association to the notice and patronage of the friends of Unitarian Christianity.

SUNDAY SCHOOL UNION.

We published, some months since, a few remarks on an attempt to form "a Christian party in politics,"—in other words, to unite church and state, and bring all the affairs of the country under clerical influence. That this bold design has been formed, there can be little doubt; and we have reason to fear that the abettors and promoters of the plan are making more progress towards its accomplishment than is generally believed. The discussions which have recently taken place, in the Legislature of Pennsylvania, on the proposed bill for granting a charter, with certain exclusive privileges, to the *Sunday School Union*, of Philadelphia, prove, incontestibly, that our former suggestions on the subject were not without foundation. The subject is an important one; and, as the discussions to which we have alluded are interesting, we shall, as we have opportunity, give extracts from them.

The following is the first part of the account of the debates, published in the Pennsylvania Gazette of February 22.

The bill, An act to incorporate the trustees of the American Sunday School Union, was under consideration, in committee of the whole—Mr. Herbert in the chair.

[Mr. Duncan having concluded his remarks in support of the bill.]

Mr. Powel addressed the chair.—Unhappily I am constrained (said Mr. P.) to contend not only against persons whose motives I cannot condemn, but I am coerced to oppose my personal friends, in a misguarded effort to promote the cause of religion, important alike to all conditions of men.

It is not against Sabbath Schools, for of them I honestly approve, nor is it against the patriotic gentlemen whose names are embodied in your bill, that I shall say aught, which even the cavils of fanaticism can condemn.

If I were to seek security for good intentions, I should find it in their high standing as individuals, in their good works as members of religious associations, wherein many of them have been exalted by their charity and Christian zeal. I trust, sir, I shall be defended from all suspicion of hostility to Sunday School institutions—of desire to cast oblique censure upon the parties, who by their influence give countenance, and by their purses afford aid, to the religious instruction of the ignorant, fitting them to endure the sad trials of this world, and preparing them for the object of our being—happiness in that which is to come.

When I accuse their *agents* of machination, I do it fearlessly—I am prepared to establish that which I utter by their own language—by tracing a systematic effort to boldly assume the despotism of "dictators," daringly avowing their object, exclusion from "all the political power of the country," all men whose consciences have been warped—whose characters have not been formed, whose devotion has not been secured by their system of education—their rites of "baptism"—their modes of worship—their notions of the Trinity and of transubstantiation, promulgated by certain blind zealots, who would make all men and all doctrines subservient to an established "orthodox" creed.

We have had an elaborate and eloquent exposition of the wishes of the Sunday School Union,—an ingenious attempt to confute by anticipation all which it is supposed the opponents of the bill can adduce in support of grounds which they have assumed. With great deference for the sagacity, with the utmost respect for the ability of the accomplished advocate of the Sunday School Union, I venture to assert that he will not attempt the refutation of that which I am about to offer—that which they have written—that which they have published—that which they have put upon our desks to enable us to measure the extent of their usefulness, to decide upon the tendency of their efforts, the great object of their plans. He resolutely denies that one sentence can be shown, that a single fact can be brought in support of the positions, which he has assailed, [Here Mr. Powel turned towards Mr. Duncan, saying,] permit me, sir, to ask, will you deny that this substantial octavo, entitled "the Sunday School Union Magazine" is authentic—that this collection of Sunday School documents—of Sunday School Union reports—of Sunday School precepts—of Sunday School Union political disquisitions and plans, is sanctioned by the managers whose names are paraded at length in various parts of the work? Can my friend deny, that *it* is worthy of belief—that *it* is a compilation of such miscellaneous papers—of such pathetic addresses—and of such documents as they consider illustrative of their intentions or conducive to their ends? I find in this work, 2d report "of the American Sunday School Union," page 93, May, 1826: "These institutions may terminate in an organized system of mutual co-operation, between ministers and private Christians, so that every church shall be a disciplined army, where every one *knows* his place, and where every one has a place, and a duty, in the grand onset against sin."—"In ten years, or certainly in twenty, the political power of our country would be in the hands of men, whose characters have been formed under the influence of Sunday Schools.—And in page 5 of the same work: "And the experience of the civilized world demonstrates that the character of the man is built upon the principles instilled into the mind of the child. Your board have felt desirous, therefore, not only of furnishing their own schools with suitable books, but of introducing such books into schools *of a different description*, and of rendering them so abundant as to force out of circulation those which tend to mislead the mind.—They have not been backward, therefore, to assume the high responsibility of revising and altering the books they have published, wherever alterations seem necessary. They have chosen to do this rather than tamely issue sentiments, which in their consciences they believe to be false, or inconsistent with the purity of divine truth." That this is not a vain boast, they have proved by their 3d report of 1817. On the first page I find [Here Mr. Powel read another book which had been laid upon his desk] that "1,616,796 publications which, added to those issued by the society in the two preceding years, make a grand total of 3,741,341." Not satisfied, sir, with this vain-glorious display in their regular reports, republished and circulated in their Magazines, they have appended a catalogue to one of their works, wherein they have reiterated in stronger terms, if practicable, the great object of their association. [Here Mr. Powel, again turning to Mr. Duncan, said,] will the gentleman receive this as a fact? Will he consider their own statements as worthy of regard? Or will he contend, that, in the assumption of the power to alter books, to change the *ideas* of the author, they have contrived to make their advocate consider them possessed of authority to alter the vocabulary of the language which we use. If I were to call them dictators, I should be accused of injustice, yet they say in their catalogue, "while the committee feel the immense responsibility which they assume, in becoming *dictators to the conscience of thousands of immortal beings, on the great and all-important subject of the welfare of their souls*; while they dread the consequences of uttering *forgeries*, or giving their sanction to the misrepresentation of the glorious truths of the gospel, they are not backward to become the responsible arbiters in these high points, rather than tamely issue sentiments which, in their consciences they believe to be false, or inconsistent with the purity of divine truth." They continue in the same page to assert, "in preparing works for the press, the utmost liberty is used with regard to whatever is republished by them;" and "in changing even the *ideas*." They alter the arrangment, mutilate the work, and change the ideas, yet retain the name of the author, thus making established names and forced constructions of received doctrines, subservient to their dictatorial will.

We published last week, from the Christian Freeman, an account of the sermon at the late ordination at Northfield. The following article, giving some corrections of that account, appeared in the last number of the Christian Freeman.

In a communication which I sent you last week, relating to the Ordination at Northfield, there were several errors in the printing, some of which I feel that I ought to correct. For as I was giving an account of another man's sermon, it would not be right to make him say what he did not say, or to make him say it clumsily.—In the beginning of the 4th paragraph, the sentence which I gave as being his very words or nearly so, should stand thus;—"I do not say that all will not be finally saved; most surely I hope they will; but I do not find it revealed—for I do not find it revealed that all will obey God's law."—Again, in the middle of the next paragraph, the line quoted should be—the *print*—[not *point*]—of the demon's foot is there"—And again in the 7th line of the next paragraph—read we hold—for 'he told'—I should not think of making these corrections, did they not relate to another person.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Review of a Pamphlet on the Trust Deed of Hanover Church.

A Pamphlet, under this title, has just made its appearance. One would be encouraged to hope, that a party, which makes exclusive claims to the Christian character, would, in their conduct and writings, display a more than ordinary share of the pure spirit of that religion—that they would be humble and charitable, not disposed to think evil of others, much less to speak scornfully and reproachfully of them—that, being lovers of truth themselves, they would not be prone to suspect wilful falsehood in others.—If such should be the expectations formed of this Review, from the high professions of the party in whose cause it is written, the disappointment of the reader must be great on its perusal. Since the famous attack of the Panapolist on the Unitarian Clergy of Boston and its vicinity, I do not know where there can be found a work breathing a more haughty, insolent and boastful spirit—more replete with calumnies, express, and by insinuation. The public will not expect that I should reply to such a work. The two publications are before the world—let them judge. There are however some charges which I am bound to notice. I am accused of wilful falsehood; yes, wantonly, and, I shall show, knowingly, and wickedly, am I thus accused.

The writer assumes, that I knew of the earlier trust-deeds of Park-street church, &c. that I could not "have been unapprized of their proceedings," and he goes on to inquire, why I was so long silent? He then answers his own inquiry by saying, that the Unitarians were, at that time, under no apprehension from the Orthodox party. He then proceeds in a style of triumphant exaggeration to paint the rapid progress and glorious hopes of the Orthodox party, and the alarm and terror of the Unitarians. Now the only difficulty in the case is, that this whole statement, so far as it respects me, is predicated on a mistake. I had no knowledge whatever of the existence of any such deeds of trust, prior in date to that of Hanover Church. The Reviewer resumes this subject p. 13, in order to convict me of misrepresentation, in these words: "Our author says, page 13, that the trust-deed of Hanover-street Church is 'the first document of the kind which has appeared since the reformation.'" The reviewer well knew that I had never made any such assertion, and, in order to make it appear that I had made such an assertion, professing to quote my words, he wilfully misquotes them.

My words are, "the first, WE BELIEVE, of the *kind* since the reformation"—a very different assertion, and one which was strictly true. It is commonly difficult to prove a negative, but in this case I have it in my power to do it. Several days after my remarks were published, the Editor of the Christian Examiner asked me, if I was aware that there was an error in the above-cited clause. I told him, no. He then stated that there had been two or three trust-deeds of the same *kind*, of an earlier date. I told him, I was ignorant of it. I was asked, whether the error should not be corrected in a second edition. My first impression was, that it was unnecessary, as my assertion was strictly true, as it stood, but on reflection I subjoined a note correcting the error, (if error it could be called.) This correction was published a fortnight before the Review, yet no notice is taken of it.

It must be obvious to all candid minds, that if these previous deeds had been so *notorious*, and had been known to me, I should not have had the folly to use the expression. Nothing could have been more acceptable to me, than the knowledge of that fact, because it would have enabled me to enlarge on the depth and extent of this conspiracy against Protestant principles. But it is said, that I adverted *myself* to the trust-deeds of the Huguenot Church, which I had seen. Is there an intimation that those trusts were of the same "*kind*" with those of Hanover-street? Most certainly not.

The next charge made by the reviewer is in the following words:

"It is *expressly asserted as a fact*, 'that the pew-holders are prohibited from suing for partition.' But there is no such clause in the deed." Upon which the reviewer makes the following remarks, among others: "The anonymous author unblushingly *asserts*, as a *substantial fact*, that 'the trust-deed contains a provision, upon which his argument depends, when no such provision is contained in the deed—whence has arisen such a glaring departure from that principle of *moral* right, called truth?" He proceeds in the same style of vituperation to the end of a long paragraph. Now the reviewer *knew* that such an assertion had *never been made by me, as a fact within my own knowledge*.—My expressions were these:—"I presume that Messrs. Tappan and Walley were not the founders, because it is provided, I LEARN, that if the trust from any cause fails, the property is to enure to the pew-holders. I infer it also from a clause which prohibits the pew-holders from suing for partition, which could not be necessary if they were not the owners. IF THIS BE SO, the proprietors of pews in Hanover-street church are morally and equitably as much the owners of that church, as the pew-holders of other societies are respectively of their churches." This is equivalent to saying, "*if it be true, as I have heard*, that there are such clauses in the deed of trust, then the inferences which I drew would follow." Of such an expression, neither falsehood nor misrepresentation could be predicated, and this, the reviewer well knew, and therefore, instead of quoting *my* expressions, he substituted *his own*.

My authority for the very *cautious* expression I used was this.—A friend of the legal profession had sent me an abstract from the trust-deed of Hanover-st. Church, (which I have now before me,) in which are the following expressions in the precise order which follows: "In default of the election of trustees for two years, or on the dissolution of the church, *the fee* to be for the *sole use of the Proprietors of Pews*—Covenant not to sue for partition." I had a right to infer, as well from the rules of construction, as from the provision, that the fee was to vest in the proprietors of pews, in case the trust should fail—that the persons who covenanted not to sue for partition were the pew-holders, the real and acknowledged owners. Such an inference I *did make*.—Whether it was erroneous or not is of no moment. It was a natural, justifiable construction; yet with this authority I chose to state it *doubtfully*, and with a *proviso*. This is what is called an "*unblushing* assertion," and for which this amiable reviewer consigns me to a bed of thorns—a very mild punishment, indeed, from a party, who, if they had the power, might perhaps prefer the fire and faggot.

Now let us examine one of the assertions of the reviewer. In addressing the Unitarians, he says—"Build new churches, to echo, ere long, as certainly as God's *truth* shall triumph, with the glad sound of *evangelical* doctrines. Go on, we repeat it, and succeed in rousing and sustaining the dormant energies of your brethren. In *all* your *exertions*, and in all your *success*, we shall, in the sense explained, *rejoice*; for we are *assured*, that, though you mean it not, you will be preparing the way for a most extensive and glorious triumph of the truth." In the sense *which the writer did not mean*, it is a most glorious truth; but in the sense in which he used the expressions, no man (whatever his opinions may be) can consider it in any other light than as an unblushing falsehood.—No man believes that the writer sincerely rejoices in the erection of Unitarian churches, in any sense whatever; nor that he feels the assurance he professes, that these efforts of Unitarians will tend to promote the Calvinistic opinions. So far from this, the deeds of trust prove, incontestably, that they perceive the approach of heavenly light, and by every art are contriving to shut it out.

A LAYMAN.

For the Christian Register.

Michael's Caution while contending with the Devil.

"But Michael the Archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee." Jude 9.

Our country has produced one writer, whose proficiency in a *black art*, has more than once brought to my mind a remark o Archbishop Tillotson on the conduct of Michael, which I think should be republished as a seasonable admonition.

Michael's "duty restrained him; and probably his discretion too. As he durst not offend God in doing a thing so much beneath the dignity and perfection of his nature,—so he could not but think that the devil would have been too hard for him at railing; a thing to which, as the angels have no disposition, so I believe they have no talent, no faculty at it. The cool consideration whereof should make all men, especially those who call themselves divines, and especially in controversies about religion, ashamed and afraid of this manner of disputing."

NATHAN.

SUMMARY.

Domestic Manufactures. The goods exhibited and sold at the hall of the new market, in this city, during the week past, are said greatly to exceed, both in quantity and quality, those entered on former occasions. We were particularly struck with the beauty and comparative perfection of the calicoes and cotton prints of different kinds. The quantity of broadcloths was very great, and many pieces were of very superior quality.

An article on our last page, relative to Domestic Manufactures, shows in what light our country is regarded in England, in respect to Manufacturing. No observing person could have been present at the exhibition and sale which we have mentioned, without feeling that the English writer's apprehensions respecting the effects of our cotton manufacturing on the importations of English cotton goods, were well grounded.

The Legislature of this State adjourned on Thursday, after a session of ten weeks. The proceedings of the two past weeks have been, principally, the finishing of business previously mentioned in the journal we have given. The most important bill passed is that in relation to Railways.

The following gentlemen have been appointed as the Massachusetts Board of Directors of Railways.

His Excellency LEVI LINCOLN, and NATHAN HALE, THOMAS W. WARD, DANIEL P. PARKER, STEPHEN WHITE, WILLIAM FOSTER, GEORGE BOND, ROYAL MAKEPEACE and DAVID HENSHAW, Esqs.

The Warren Bridge bill, which passed the two branches by small majorities, has been approved by the Governor, contrary to the expectations of his Excellency's friends. The following statement on the subject is from the Daily Advertiser.

The Legislature having finished the business of the session, the Governor yesterday prorogued them to the last Tuesday of May next. Before the prorogation the Secretary came into each house, and read the list of Acts to which the Governor had given his assent. Among these acts, is the bill for establishing the Warren Bridge. We understand that the ground on which the Governor considers this bill as varying in principle from that of the last year, is that the bridge now proposed to be erected, is not to be a free bridge; and that it is authorized not for the purpose of relieving the public from the payment of toll, but for the purpose of affording the further accommodation, which the Legislature have assumed that the public convenience requires. His Excellency has, therefore, we understand, caused to be entered upon the journal of the Council, a declaration, importing that his assent to the bill is given on the supposition that the toll will be exacted on the new bridge, after it shall have reverted to the State, during the continuance of the charter of the old bridge.

COUNTY COMMISSIONERS.

The following abstract of the late law appointing County Commissioners is from the Essex Register.

An act has passed the Legislature, and become a law, for dissolving the present Court of Sessions and the Board of Commissioners of Highways, and substituting in their stead a new body, to be called County Commissioners, to whom all the duties of the late Court of Sessions and Commissioners of Highways, are transferred. This Board is to consist of four persons in each of the Counties of Essex, Norfolk, Middlesex and Worcester, and of three in each of the other Counties, except Suffolk. By the provisions of this law, in all cases of applications for new roads or alterations, the petitioners are to give such bonds as may be required of them, for the payment of the expenses of an examination and survey of the route. If the application is refused, then the expense of survey, &c. is to be paid by the petitioners; but if it is granted, the expense of survey, and laying out the road, is to be paid from the County Treasury. After the road is laid out, notice is to be given to the towns through which it passes, requiring them to make it within a given time. If this requisition is not complied with to the acceptance of the commissioners, they may direct the road made, and issue a warrant against the towns for the payment of the expense. And in all cases, the Commissioners are authorized to refund to the towns from the Treasury of the County, such portions of the expense of making or altering any road, as they may deem just and proper, not exceeding one half.

Infant Schools. These schools have been established in the cities of Philadelphia and New-York. A meeting was held in Albany, on the evening of the 27th ult. for the purpose of organizing a society for the establishment and support of such a school in that city.

A similar school has been established in Rochester N. York.

American Tract Society. This Society has a Branch in several of the States. The New-York State Branch has 12 or more auxiliaries.—The Societies are instrumental in distributing many of the tracts of the General Society.

The Bible. Associations have been formed in all the wards of the city of N. York except four, for supplying the distitute with the Bible.

The executive committee of the Home Missionary Society have resolved to established a "periodical" work, to be entitled, "The Home Missionary and American Pastor's Journal." It is to be edited by the Rev. A. Peters, Corresponding Secretary of the Society.

Congress. During the two past weeks, little business of public interest has been transacted. The most important transaction is the passing of the bill to a third reading, for appropriating a sum for Internal Improvements.

The National Intelligencer of March 4th has the following paragraph.

It will be seen that the Tariff Bill has come under debate, over the head of all other business before the House of Representatives, by a vote indicating most strongly a determination on the part of the House to pass some bill upon the subject. There could be no stronger evidence of it than breaking off, in the middle of the discussion upon an Appropriation Bill, to take up the subject.

NEW-HAMPSHIRE ELECTION. A gentleman from the Western part of New-Hampshire, calculates, from the votes in that portion of the State, &c. that Mr. Bell will be chosen Governor by a majority of 4 or 5000 votes.

Brown University. Through the politeness of some one unknown to us, we have received the annual Catalogue of the Officers and Students of this institution, from the press of Messrs. Smith and Parmenter, Providence. From this it appears that the whole number at present attached to the University is 99, viz.: Seniors, 27; Juniors, 25; Sophomores, 26; and Freshmen, 20.

The Faculty consists of a President, the Rev. Dr. Wayland; nine Prsfessors, and two Tutors. The requirements for admission and the course of studies pursued, are similar to those of the other New England colleges. The annual expenses, including Tuition, room rent, library, board in commons, books, fuel, washing, &c. are set down at $171 per annum. A very complete gymnasium, with every variety of apparatus for exercise, has lately been erected on the College grounds.

Amer. Traveller.

From Europe. By an arrived from Havre, Paris papers to Feb. 9th have been received. It appears that a new Ministry has been formed in England, with the Duke of Wellington at the head. The following arrangement of the cabinet is officially announced in the Gazette.

Lord Bathurst, President of the Council, in place of the Duke of Portland; Lord Lyndhurst, Lord Chancellor; Lord Ellenborough, Lord of the privy seal, in the place of the Earl of Carlisle; the Duke of Wellington, First Lord of the Treasury, in place of Viscount Goderich; the Hon. Henry Goulburn, Chancellor of the Exchequer, in place of Mr. Herries; Lord Beresford, Master of the Ordnance; Mr. Peel, Secretary of State for the Home Department, in place of the Marquis of Lansdowne; Mr. Huskisson, Secretary of State for the Colonies; Earl Dudley, Secretary of State for Foreign Affairs; Lord Melville, President of the Board of Control, in place of Mr. C. Wynn; Mr. C. Grant, President of the Board of Trade, and Treasurer of the Navy; the Earl of Aberdeen, Chancellor of the Duchy of Lancaster, in place of Lord Bexley; Mr. Herries, Master of the Mint, in place of Mr. Tierney; and Lord Palmerston, Secretary of War.

The London Courier of January 31, has the following paragraph.

"Having already expressed our opinion on the agreeable effect which will be produced upon the nation by the King's speech, we ought to add that the conduct of the opposition in the two houses is worthy of praise. They have not taken advantage of the absence of the Ministers; no discussion arose which required their presence, and Lord Holland in the Upper House, and Mr. Brougham in the House of Commons, appear to have spoken only because a speech was expected from them." The Courier adds, "the government is profoundly impressed with the difficult situation which they have to fill, and with the necessity of devoting their talents and zeal to measures for preserving the security, the honor and the prosperity of England."

On the 2d February, the Duke of Wellington, in reply to a question proposed to him, declared that the Government had no intention of proposing any modification of the existing laws relating to the Catholics. Lord Palmerton said that the new ministry intended to pursue a neutral course on this subject.

By an arrival at this port, English papers to Feb. 5th have been received.

The new ministry was announced in the London Courier on the 28th January. A change in the editorship of the Courier was announced on the same day. The present editor was the person who conducted the paper from 1779 to 1817. He is decidedly of Tory principles, and says,—"it has been beyond all doubt proved that the cabinet must be either almost exclusively a Whig cabinet or a Tory cabinet."

The hope was expressed in the King's speech that the difficulties between the European Governments and the Porte, would be adjusted without a war.

Thames Tunnel. The water burst into the Thames Tunnel a second time on the 12th of January. Three of the workmen and three other persons were overwhelmed and lost. The excavation had been carried forward, since the former irruption, fifty two feet, Mr. Brunnel Jun, was at the pannel of the shield, where the water burst in, and was one of the last to retreat. The lights were all put out by the agitation of the water. Mr. B. saved himself by swimming.

The London and Paris Journals appear by the following extracts, to be each dissatisfied with the appointment of the prime minister of the other's Government.

The Paris Journal des Debats is extremely angry with the appointment of the Duke of Wellington, whom it represents as no friend to the liberty of the people.

The London Courier of the 4th states that the new French Ministers seem to have been selected rather injudiciously; and have but a doubtful and insecure possession of their seats. Some have already expressed a wish to retire.

An announcement has appeared in a London Literary Journal, of the intended publication of sermons written by Sir Walter Scott. We have authority for stating, that these religious discourses (*two*, not three, as mentioned, no doubt, in error,) were written about two years ago, as an act of kindness towards a young friend engaged in theological studies; and without any intention whatever of their appearing before the public in print. Circumstances, however, which are applicable only to the gentleman for whom the discourses were composed, have induced the author to consent to their publication at this time.

Edinburgh paper.

Perkins's Steam Cannon.—At the Lime Kilns, Greenwich, on Saturday, a number of scientific gentlemen and engineer officers witnessed the trial of Perkins's steam cannon. A target was placed in a gravel pit, at a distance of 220 yards from the cannon, and the firing commenced at one, and continued to half past two o'clock, with trifling intermission. The balls were six-pounders, and were discharged at about 28 to 30 per minute, with a pressure of about 770 pounds on the square inch. This pressure, Mr. Perkins states, is only half what the engine is capable of; but as the point blank range was so short a distance, the extent of power was not required. We observed the Baron St. Denys, with another French officer, and Capt. Johnson, who expressed their decided opinion as to the merits of the same.

France.—Translations are given from the French papers. The following is under date of Paris, February 7th.

The majority of the septennial chamber is known. This majority belongs entirely to the adversaries of the late administration, to those defenders of our despised liberties, to the men who desire to have the Charter govern France, and who wish that the House of Bourbon should perpetuate itself, by strengthening that representative government for which our country has struggled so much. The majority of the new Chamber of Peers is known, and this majority continues devoted to the principles and the interests for which France has supported and gained the battle of the elections. The Chamber of Peers accords in opinion with the Chamber of Deputies. These great results have been manifested in the preparatory labors of this morning. The Dukes Brissac, Mortemart, and Dondeauville, Count Mollien, Viscount Laine, Baron Pasquier, have been chosen a committee for drawing up the answer to the King's speech. The Duke de Levis had only five or six votes majority over the Marquis Marbois. In the Chamber of Deputies the nine *bureaux* have elected their presidents and secretaries, and out of eighteen elected, we observe ten names belonging to the left centre, five to the opposition of the right, and three to the right centre. These numbers decide all our politics.

Journal des Debats.

Greece. The Count Capo d'Istria arrived at Malta on the 9th January. He expected to sail on the 15th for Egina, in an English ship of war. A letter of Mr. Eynard, dated Geneva, Feb. 2d, says:

The Count Capo d'Istria, so worthily supported, will justify the confidence with which the Greeks and the allied powers honour him. Every one who feels interested in the cause of Greece, must have the strongest hope that the fate of that nation is about to be settled in the most satisfactory manner. The harmony which exists between the three admirals is a proof of the good faith with which the powers have set themselves to accomplish the deliverance of the Greeks. This alliance, so moral, so just, and so disinterested, proves the high point to which the civilization of Europe has reached, and must fill with gratitude every religious and feeling heart."

The Advertiser gives the following further summary of events in Greece:

It is stated in a letter of Dec. 31st from Corfu, that General Church had marched from Dragomestra upon Missolonghi, with 6000 men, that Capt. Hastings, with his steam boats and a Greek flotilla, was before the place. The Greeks had possessed themselves of [illegible] of Candia, with the exception of the fortresses in which the Turks had shut themselves up. It was reported that the Greeks took possession of Vassiladi near Missolonghi, on the 29th of December. On the 22d of December, forty Turkish and Egyptian vessels sailed from Navarin for Alexandria. It is reported that the Americans have destroyed Carabusa, it being a resort for pirates. There is also a report from Corfu, Dec. 31st, that the Greeks had taken the castle of Scio.

MARRIAGES.

In Walpole, on Sunday evening, by Rev. Mr. Storer, Mr. John Houghton to Miss Rebecca Crosby.

In Salem, by Rev. Mr. Brazer, Mr. Josiah Crocker to Miss Hannah Taylor.

In Manchester, John B. Lamson, of Salem, to Miss Lucy Ann Smith.

In Framingham, Mr. Oren Brooks to Miss Julia A. Wright.

In Washington, D. C. Mr. John Adams, second son of the President, to Miss Mary Catharine, daughter of the late Walter Helen, Esq.

DEATHS.

In this city, on Sunday, Mrs. Lydia, wife of Mr. Joseph Thayer, aged 21.

On Monday, Mr. Benj. Callender, aged 82.

In Billerica, on the 2d inst. Mr. Samuel Bowers, aged 74.

In Beverly, Mr. Enoch Thurston, aged 86. Mrs. Ruth Baker, aged 69.

In Salem, Widow Sarah Richardson, aged 80.

In Exeter, N. H. 3d inst. John F. Tilton, M. D. aged 26, son of Rev. Nathan Tilton, of Scarborough, (Me.)

In Plymouth, Mr. Benj. Goddard, aged 59.

In Haverhill, Miss Ann Chase, aged 28.

In Pepperell, Mrs. Ruth Parker, wife of Dea. Jonas P. aged 62.

In Hudson, N. Y. Mr. Caleb Rand, son of the late Dr. Isaac Rand, Jr. of this city, aged 29.

In Princeton, N. J. after a short illness, the Hon. Richard Stockton, formerly Governor of N. Jersey.

In Provincetown, Capt. Samuel Kilborn, late master of schr. Rapid, of Newburyport, aged 31.

In Amesbury, Mrs. Hannah Clement, aged 73.

NO. IV. OF GRIESBACH'S NEW TESTAMENT.

JUST Published by *Bowles & Dearborn*, 72 Washington Street, the Fourth Number of the New Testament in the common version, conformed to Griesbach's Standard Greek Text. Containing the Gospel according to St. Matthew.

March 15. 3t

Whitman's Discourse on Regeneration.

JUST Published by BOWLES & DEARBORN, 72 Washington Street, A Discourse on Regeneration. By Bernard Whitman, of Waltham, Ms.

March 15.

Review of the Pamphlet on Trust Deeds.

JUST Published, and for sale at the Bookstores of PEIRCE & WILLIAMS, 20 Market Street—HILLIARD, GRAY & Co., and CROCKER & BREWSTER, Washington Street,

A Review of a Pamphlet on the Trust Deed of the Hanover Church. Also, A REVIEW of the *Tracts*, published by the *American Unitarian Association.*

March 15.

A Clergyman, about twenty miles from Boston, who has had experience as an Instructer, and who has now under his care several Pupils, can accommodate two or three more in his own family.

Terms, Two dollars and fifty cents a week, Tuition included. Inquire at this Office.

March 15. 4t.

CAMBRIDGE SELECTION
OF HYMNS AND PSALMS.
NEW STEREOTYPE EDITION.

THOMAS WELLS has just published and for sale at his BOOKSTORE and SUFFOLK CIRCULATING LIBRARY, No. 92 Hanover-Street, Boston,

A Selection of HYMNS and PSALMS, for Social and Private Worship. Eighth Edition. Stereotyped at the Boston Foundry.

Also—on hand, at the Depository, as above, supplies of the previous Editions of the same work. Religious Societies and Individvals, in their respective orders, are requested to designate the particular editions which they may need, so as to preserve uniformity in the copies in use.

The Publisher does not deem it now necessary to enumerate the various merits of this selection of devotional Poetry, since in regard to so important and interesting a part of divine service as the Hymns of the Sanctuary, an inquiring spirit appears to be pervading a large portion of the Christian community, which probably will not rest satisfied without a careful examination, and eventual adoption of that which shall in the result appear to be deemed the best collection. This work has now arrived at the *eighth edition*, in less than that number of years; and about that number of thousand copies have been disposed of. Besides its use in minor associations, and family circles, it has been adopted into the public worship of nearly forty Religious Societies in New-England, including the University Church, and the new Third Congregational Church, Cambridge, and several of the Boston and Salem Churches. Fourteen Societies, new and old, have adopted it within the past year. Its happy classification, and arrangement of the Poetry and subjects, are said by Ministers to facilitate much the ready selection of appropriate hymns, on every occasion; and the Publisher respectfully invites new Societies and others to examine the work for themselves.

It is furnished on good common and superfine paper, and in such variety of bindings as may suit the taste of the respective applicants.

March 15.

THIS day Published by BOWLES & DEARBORN, 72 Washington Street, THE CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW. Vol. V.—No. I. For January and February, 1828.

CONTENTS.

MISCELLANY.—On the State of the Question between the Orthodox and Liberal Parties in this Country.

POETRY.—The Dying Child.

REVIEW.—ART. I.—The Christian Philosopher; or the Connexion of Science and Philosophy with Religion; illustrated with Engravings. By THOMAS DICK, &c. &c.

ART. II.—A Commentary on the Epistle to the Hebrews. In two Volumes. By MOSES STUART, Associate Professor, &c.

ART. III.—The Remains of Nathaniel Appleton Haven. With a Memoir of his Life. By GEORGE TICKNOR.

NOTICES OF RECENT PUBLICATIONS.—Walker on the Exclusive System; Gilman on Unitarianism; Todd's, Johnson's, and Walker's Dictionary; Lamson on Confidence in Christ; Greenwood on the Peculiarities of Christianity; The Right of Universalists, &c.; Lowell on the Christian Name; Letters on Revivals; Damon's Sermon; Dr. Thayer's Sermon at Townsend; Ware's Address at Kennebunk; Whitman on Regeneration; White on Christian Liberty; The Recent Attempt; Campbell on Spreading the Gospel; Letter from a Gentleman, &c.; Reply to Do.; Review of Do.

INTELLIGENCE.—Correspondence of the Unit. Association; Unitarianism in Georgia; Marietta, Ohio; Progress of Liberal Opinions in Worcester County; Letter from the British and Foreign Unit. Assoc.; Unitarianism in Pennsylvania; Singular Revival; Orthodox Policy; New Church in Philadelphia; Works of Rammohun Roy; Unitarian Advocate; American Journal of Education; Kenrick's Exposition; Little's Sermons; Ordination at Litdeton; Ordination at Northfield; Dedication in Boston; Dedication at Newton.

VIEW OF PUBLIC AFFAIRS.—Great Britain; France; Spain; Portugal; Russia; Turkey; Greece; South America; United States.

OBITUARY.—Mrs. Grace Webster.

March 15.

STANDARD SCHOOL BOOKS.

JAMES LORING, No. 132, Washington Street, publishes the following valuable School Books. School Committees and Teachers are invited to give them a careful examination.

Dr. Snow's First Principles of English Spelling and Reading, containing the words of the New-Testament, arranged in lessons adapted to the capacity of learners in Primary and Sabbath Schools. By Caleb H. Snow, M. D.

From the American Journal of Education for January, 1829.

"The most valuable part of this very full and accurate Spelling-Book, is, perhaps, the columns of proper names in which children find so much difficulty. While the sacred volume continues to be employed for school purposes, such books as the one before us, cannot but prove useful and acceptable to the teacher."

The above has been noticed also, in the Boston Literary Gazette, and in Zion's Herald.

The sixth edition of *Alden's Spelling Book*, volume first.

The tenth edition of *Alden's Spelling Book*, volume second.

The fifth edition of *Alden's Reader*. This is one of the best and most systematic collections of reading lessons now in use.

It is probable that not less than eighty thousand of the second volume have been sold. They have received the approbation of the Hon. William Hunter, Hon. William Baylies, Hon. Daniel Cobb, Rev. Dr. Messar, Rev. Dr. Chaplin, Hon. Tristam Burges, Rev. Mr. Wilson, and many other distinguished gentlemen.

The eighteenth edition of *Murray's Grammar*, abridged by a Teacher of Youth, in Boston. Price, $1 per dozen. This abridgement has attained an almost unprecedented popularity. It has outlived a multitude of other Grammars, and is considered as remarkably suited to the capacity of beginners.

The thirteenth edition of *Murray's Exercises*, without any variation from the English edition.

The seventh edition of *Blair's Catechism of Common Things in use*, necessary to be known at an early age. Together with a Catechism of the American Revolution. The most distinguished characters of that momentous period are particularly noticed. Also a Catechism of the History and Customs of Nations—and Arithmetical tables. Price $1 per dozen.

The fourth edition of *Mason on Self Knowledge*, with Questions adapted for Schools and Academies. Price 37 1-2 cts. in half binding. This is suitable for the first class in Sabbath Schools.

The third edition of *Watts on the Mind*, with Questions adapted for Schools and Academies.

Alger's Elements of Orthography, illustrating by easy examples, the powers of the Alphabet, and the rules for syllabification, spelling, &c.

Pope's Essay on Man. Price $1 per dozen, printed on beautiful small type.

March 15.

☞ *To the Publishers of Papers and Periodical Works throughout the United States.*

IT is intended before, or certainly by the first of May next, in a Pamphlet with other statistical matters, to notice all the Newspapers and Periodicals in the United States, and the City or Town where published, by whom, and the conditions of publication, &c. A copy containing the above shall be faithfully forwarded to each of you who will insert this notice *once*, and forward a Paper, or a copy of the work you publish, to Philadelphia, directed to

"THE TRAVELLER."

Philadelphia, Feb. 22.

EVENING HOURS,—*New Numbers.*

MUNROE & FRANCIS, 128 Washington Street have published Nos. 7, 8, 9, Evening Hours.

March 1.

NOTICE.

THE Copartnership heretofore existing between the Subscribers, under the Firm of LYMAN TIFFANY & Co. is by mutual consent this day dissolved.

The concerns of the late Company will be adjusted by REED, BROTHERS & Co. their successors, who are duly authorized to settle the same. All persons having demands against the Firm, are requested to present them for settlement.

LYMAN TIFFANY,
SETH REED,
LYMAN REED.

March 15, 1828.

COPARTNERSHIP NOTICE.

THE Subscribers have formed a connexion in business under the Firm of

REED, BROTHERS & CO.

and will continue the Commission Business for the sale of *American Goods, Wool and Cotton*, at the Store formerly occupied by the late Firm of LYMAN TIFFANY, & Co. *No.* 3, *Liberty Square.*

HEZEKIAH HOWE,
SETH REED,
LYMAN REED,
LUCIUS REED.

March 15, 1828.

R. B. & Co. have leave to refer to

Ho n. Israel Thorndike, Lyman Tiffany, Esq. — *Boston.*
Messrs. A. & A. Lawrence & Co. — *Boston.*
" Whitwell, Bond & Co. — *Boston.*
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" Jenkins & Mann, — *Providence, R. I.*
" Samuel Slater, Esq. — *Pawtucket, R. I.*
" Spofford, Tileston & Co. — *New-York.*
" B. Tiffany & Co. — *New-York.*
" J. & M. Brown, & M. D. Lewis, — *Philadelphia.*
" Tiffany, Wyman & Co. — *Baltimore.*
" J. Leland & Brothers, — *Charleston, S. C.*

HOUSE TO SELL OR LET.

TO sell or let, and possession given on the 1st of April, a genteel, well finished and convenient HOUSE, in *Milton Place*, having two Parlors with folding doors, a large China Closet, eight Lodging Rooms, Kitchen, convenient Out-buildings, and an excellent Well of Water, Rain Water, &c.

☞ Inquire at this Office. March 15.

CORNHILL
SABBATH SCHOOL BOOK-STORE.
SIGN OF WASHINGTON'S HEAD.

JAMES LORING, 132 Washington-Street, has for sale an extensive assortment of Books, suitable for Sunday Scholars and Teachers, among which are the following. ☞ A liberal discount is made from the retail prices. Additions to the variety are constantly made.

Narratives of Hindoo Converts.
The Pilgrim of India By Mrs Sherwood.
The Hindoo Traveller. By Mrs. Sherwood.
(The above are in press.)
The Young Jewess, a Narrative.
The Banks of the Irvine.
Maternal Solicitude for a Daughter's Best Interests.
Reciprocal Duties of Parents and Children.
Practical Hints to Young Females.
Watts on the Mind, with Questions.
Edwards on Religious Affections.
Beautiful Vine, and other Sketches.
Familiar Letters betwen a Mother and her Daughter at School. By Mrs. and Miss Taylor.
Village School.
Mason's Self Knowledge.
Elizabeth Palmer, or Display. By Jane Taylor.
Youth's Casket, or Teacher's Present. By Mrs. Sherwood.
Rainsford Villa.
Snow's New Testament Spelling-Book.
James Somers, the Pilgrim's Son.
Story of Jack Halyard.
Orphans of Normandy. By Mrs. Sherwood.
Jane and her Teacher.
Conversations and his Friend.
Christian Father's Present.
Catherine Brown, the Indian.
Sunday School Teacher's Guide.
Aman Rose.
Memoir of Miss Sinclair.
Choice Pleasures for Youth.
Mothers's Portrait.
Walks of Usefulness in London.
Sketch of My Friend's Family.
Profession is not Principle.
The Decision, or Religion must be all, or is nothing.
Picturesque Piety. By I. Taylor.
Female Sunday School Teacher.
Italian Convert.
Recaptured Negro. By Mrs. Sherwood.
Lily Douglas.
The Catechist.
Jane Taylor's Memoirs.
Ayah and Lady. By Mrs. Sherwood.
History of George Desmond.
Infant's Progress from the valley of destruction to everlasting glory. By Mrs. Sherwood.
The Sister's Friend.
Rural Rambles.
Farmer's Daughter.
Sherwood's Juliana Oakly.
Bible Questions.
Lincoln's Scripture Questions.
Hand of Providence.
Harriet and her Cousin.
Thornton on Repentance.
Helen of the Glen.
Little Henry, the Lost Child,
Nina, an Icelandic Tale.
Warning and Example.
Young Convert's Apology.
Lottery Ticket. A Tale.
Peaceful Valley.
Factory Girl.
Beauties of Fenelon.
Economy of Human Life.
Wisdom in Miniature.
Fenelon's Pious Reflections.
Pilkinton's Scripture History.
Hieroglyphic Bible.
Father Clement.
Hints on Nursery Discipline.
Seraphical Shepard.
Is this Religion?
Brooke's Apples of Gold.
Innocent Poetry.
Visits to a Cottage.
In School and Out of School.
Pastor's Sketch Book.
Sherwood's Stories.
Providential Care.
Scripture Natural History.
Happy Family.
Allan McLeod.
Wellesley Grey.
Sherwood's Governess.
Maria's Reward.
My Early Days.
Pierre and his Family.
Gleanings for Youth.
Rose and Emily.
Good Grandmother.
Examples of Piety.
Orban Boy.
Jessy Allan.
Urquhart's Memoirs.
Alfred and Galba.
The Twin Sisters.
History of Susan Gray. By Mrs. Sherwood.

TO PRINTERS.

THE establishment of the OLD-HAMPSHIRE POST is offered for sale. The Office consists of an Imperial Wells' Lever Press, large fonts of Double Pica, Pica, Long Primer and Brevier, with a suitable proportion of Job and Ornamental type.—The paper has at present about seven hundred subscribers, and a fair proportion of advertising patronage and Job work. Northampton is one of the most populous towns in the valley of the Connecticut, with prospects, arising from the plans of internal improvement now in progress or contemplation in the vicinity, of indefinite increase in population and business. There is another paper published in the town, which has a subscription list of nearly two thousand. A printer or editor, with a small capital, would find this an advantageous location for a well conducted paper, devoted to politics and general intelligence.

The establishment will be sold on liberal terms, and tranfer made by the first of May.

Northampton, March 4, 1828.

PROPOSALS

BY JAMES KAY, Jun. for publishing by subscription, 'Sermons on various Subjects, Doctrinal and practical," by the Rev. Robert Little, late Pastor of the Unitarian Church at Washington—for the benefit of his Widow and Children.

About one half of the sermons intended to be printed in this volume were prepared for publication by the late author himself; as well as a short sketch of his public life, which will be prefixed to the work. The other sermons will be selected by a friend of the deceased, who is equally anxious to preserve his reputation as a preacher, and to provide a fund for the partial support of his widow and children.

Those who have had an opportunity of being acquainted with the author's style of preaching need no motive to influence them in subscribing beyond the intrinsic merit of these compositions: others will have a sufficient inducement in the prospect of contributing to the support and comfort of his bereaved family.

CONDITIONS.

I. This volume will contain about 450 octavo pages, printed on paper of good quality.

II. It will be delivered to subscribers neatly bound in boards with cloth backs, at $3 per copy payable on delivery.

III. To those taking five copies a sixth will be given gratis, or a proportionate deduction made from the price of each copy.

IV. A list of the names of subscribers will be printed with the work.

N. B. Gentlemen holding subscription papers are requested to return them to the publisher before the 10th of Feb. 1828, as the work will not be put to press until 500 copies are subscribed for.

☞ Subscriptions in Philadelphia received by Mr. R. H. Small, Mr. J Mortimer, and Mr. J. Dobson Booksellers, and by James Kay, Jun. corner of Race and Sixth Streets.

☞ Subscriptions received in Boston, at the Office of the Christian Register.

POETRY.

The Translation of Enoch.

By Bernard Barton, Esq.

[From "Pledge of Friendship," another of the *Annuals*, which is also entitled to commendation.]

"And Enoch walked with God; and he was not; for God took him!"—Genesis v. 24.

Through proudly through the vaulted sky
Career'd Elisha's sire;
And dazzling unto mortal eye
His car and steeds of fire;

To me as glorious seems the *change*
Accorded to thy worth;
As instantaneous, and as strange,
Thy exit from this earth.

Something which wakes a deeper thrill,
These few brief words unfold,
Than all description's proudest skill
Could of that hour have told.

Fancy's keen eye may trace the course
Elijah held on high;
The car of flame, each fiery horse,
Her visions may supply.

But *thy* transition mock each dream
Fram'd by her wildest power;
Nor can her mastery supreme
Conceive thy parting hour.

Were angels, with expanded wings,
As guides and guardians given?
Or did sweet sounds from seraphs' strings,
Waft thee from earth to heaven?

'Twere vain to ask: we know but this,
Thy path from grief and time
Was to eternity and bliss,
Mysterious and sublime.

With God thou walk'dst; and wert not!
And thought and fancy fail
Further than this to paint thy lot,
Or tell thy wond'rous tale.

On Planting a Tulip-root.

By James Montgomery.

'Here lies a bulb, the child of earth,
Buried alive beneath the clod,
Ere long to spring, by second birth,
A new and nobler work of God.

'Tis said that microscopic power
Might through its swaddling folds descry
The infant image of the flower,
Too exquisite to meet the eye.

'This, vernal suns and rains will swell,
Till from its dark abode it peep,
Like Venus rising from her shell,
Amidst the spring-tide of the deep.

'Two shapely leaves will first unfold,
Then, on a smooth elastic stem,
The verdant bud shall turn to gold,
And open in a diadem.

'Not one of Flora's brilliant race
A form more perfect can display;
Art could not feign more simple grace,
Nor nature take a hue away.

'Yet, rich as morn of many a hue,
When flashing clouds through darkness strike,
The tulip's petals shine in dew,
All beautiful,—but none alike.

'Kings, on their bridal, might unrobe,
To lay their glories at its foot;
And queens, their sceptre, crown, and globe,
Exchange for blossom, stalk, and root.

'Here could I stand and moralize;
Lady, I leave that part to thee.
Be thy next birth in Paradise,
Thy life to come, eternity.'

LADIES' FRIEND.

USEFUL MAXIMS.

The following maxims, if pursued, will not only make the men in love with marriage, but cause them to be good husbands:—The first is to be good yourself. To avoid all thoughts of managing a husband. Never try to deceive or impose upon his understanding, nor give him uneasiness, but treat him with affection, sincerity and respect. Remember that husbands at best are only men, subject, like yourselves, to error and frailty. Be not too sanguine, then, before marriage, or promise yourself happiness without alloy. Should you discover any thing in his humor or behaviour not altogether what you expected or wished, pass it over, smooth your own temper, and try to mend his by attention, cheerfulness, and good nature. Never reproach him with misfortunes, which are the accidents and infirmities of human life; a burden which each has engaged to assist the other in supporting, and to which both parties are equally exposed; but, instead of murmuring and reflections, divide the sorrow between you; make the best of it, and it will be easier to both. It is the innate office of the softer sex to sooth the troubles of the other. Resolve every morning to be cheerful for the day; and should any thing occur to break your resolution, suffer it not to put you out of temper with your husband. Dispute not with him, be the occasion what it may; but much rather deny yourself the trifling satisfaction of having your own will, or gaining the better of an urgument, than risk a quarrel, or create a heart-burning, which it is impossible to forsee the end of. Implicit submission in a man to his wife is ever disgraceful to both; but implicit submission in a wife is what she promised at the altar; what the good will revere her for, and what is in fact, the greatest honor she can receive.

Be assured, a woman's power, as well as her happiness, has no other foundation than her husband's esteem and love; which it is her interest, by all possible means, to preserve and increase. Study, therefore, his temper and command your own. Enjoy with him his satisfaction, share and sooth his cares, and with the utmost assiduity conceal his infirmities. If you value your own and your husband's ease, let your expenses and desires be ever within the reach of his circumstances; for if poverty should follow, you must share the evil.—Be very careful never to give him any cause of jealousy. Let not many days pass without a serious examination into your conduct as a wife; and if, on reflection, you find yourself guilty of any foibles or omissions, the best atonement is to be more careful in future.

FEMALE EDUCATION,

An Address on Female Education was lately delivered by Mr. Gallaudet, at the opening of the Hartford Female Seminary, from which we give the following paragraph.

No department of education, I apprehend, is susceptible of more improvement, than that which relates to the instruction of our youth in their mother tongue; the importance, too, of devoting great attention to this in all our schools and seminaries for females is much enhanced by the consideration, that so much of their influence and usefulness in society, depends upon their powers of conversation. In order both to cultivate and to employ these powers, a thorough acquaintance with the English language is absolutely indispensable.

Besides, to whom, in the course of Providence, is entrusted the first development of the infant's mind? On whose countenance does its little eye first gaze, with all that intense delight which the charms of its new existence afford? Whose motions first arrest its attention? Whose voice is the music which first enchants its ear? From whom does it first learn language, the great instrument, as we have seen, of cultivating all its intellectual and moral powers? And who goes on during the first few years of its existence, to impress upon its soul, with something like the certainty of fate, the character of its future destiny? It is the mother who does all this. Her influence upon the child is inferior only to that of God; and she is the instrument whom He employs, in the wonderful workings of his Providence, for the accomplishment of such important purposes. Now language is the medium through which alone the mother can have access to the mind of the child. The more accurate and thorough her acquaintance with it is,—the more successful will be the influence which she exerts in the early stages of education. With regard to the knowledge which youth of both sexes acquire of their mother tongue; the propriety and force with which they speak it; and the foundation which is thus laid of all their future improvement; who has not witnessed the wonderful effects produced by a mother, herself well skilled in the power and use of language?

MISCELLANY.

Life of Columbus.

Irving's "Life of Columbus," so long looked for, has at length been published in New-York, simultaneously with the publication in England. Four years have now elapsed since any thing has appeared from the pen of Mr. Irving. His former productions have been works of imagination. He now comes before the public "in the light of a grave historian of perhaps the most memorable event in the annals of the world."—From the manner in which the work is named in the American Quarterly Review, we are led to suppose that it will become a publication of "standard authority in our American Annals."

The following is from his sketch of the character of Columbus:—

"A peculiar trait in his rich and varied character, remains to be noticed, that ardent and enthusiastic imagination, which threw a magnificence over his whole style of thinking. Herrera intimates, that he had a talent for poetry, and some slight traces of it are on record, in the book of prophecies, which he presented to the Catholic sovereigns. But his poetical temperament is discernable throughout all his writings, and in all his actions. It spread a golden and glorious world around him, and tinged every thing with its own gorgeous colours. It betrayed him into visionary speculations, which subjected him to the sneers and cavillings of men of cooler and safer, but more grovelling minds. Such were the conjectures formed on the coast of Paria, about the form of the earth, and the situation of the terrestrial paradise; about the mines of Ophir, in Hispaniola, and of the Aurea Chersonesus, in Veragua; and such was the heroic scheme of a crusade, for the recovery of the holy sepulchre. It mingled with his religion, and filled his mind with solemn and visionary meditations on mystic passages of the scriptures, and the shadowy portents of the prophecies. It exalted his office in his eyes, and made him conceive himself an agent sent forth upon a sublime and awful mission, subject to impulses and supernatural visions from the Deity; such as the voice he imagined spoke to him in comfort amidst the troubles of Hispaniola, and in the silence of the night, on the disastrous coast of Veragua.

"He was decidedly a visionary, but a visionary of an uncommon and successful kind. The manner in which his ardent imagination and mercurial nature were controlled by a powerful judgment, and directed by an acute sagacity, is the most extraordinary feature in his character. Thus governed, his imagination, instead of wasting itself in idle soarings, lent wings to his judgment, and bore it away to conclusions at which common minds could never have arrived; nay, which they could not perceive when pointed out.

"To his intellectual vision it was given, to read in the signs of the times and the reveries of past ages, the indications of an unknown world, as soothsayers were said to read predictions in the stars, and to foretel events from the visions of the night. 'His soul,' observes a Spanish writer, 'was superior to the age in which he lived. For him was reserved the great enterprise to plough a sea which had given rise to so many fables, and to decipher the mystery of his time.'

"With all the visionary fervor of his imagination, its fondest dreams fell short of the reality. He died in ignorance of the real grandeur of his discovery. Until his last breath, he entertained the idea, that he had merely opened a new way to the old resorts of opulent commerce, and had discovered some of the wild regions of the east. He supposed Hispaniola to be the ancient Ophir which had been visited by the ships of Solomon, and that Cuba and Terra Firma were but remote parts of Asia. What visions of glory would have broke upon his mind, could he have known that he had indeed discovered a new continent, equal to the whole of the old world in magnitude, and separated by two vast oceans from all of the earth hitherto known by civilized man; and how would his magnanimous spirit have been consoled, amidst the chills of age and cares of penury, the neglect of a fickle public, and the injustice of an ungrateful king, could he have anticipated the splendid empires which were to spread over the beautiful world he had discovered, and the nations and tongues and languages which were to fill its lands with his renown, and to revere and bless his name to the latest posterity!"

Parental Advice.

From the Memoirs of Admiral Lord Collingwood.

LETTER TO HIS DAUGHTER.

"I received your letter, dearest child, and it made me very happy to find that you and dear Mary were well, and taking pains with your education. The greatest pleasure I have in the midst of my toils and troubles, is the expectation which I entertain of finding you improved in knowledge; and that the understanding which it has pleased God to give you both, has been cultivated with care and assiduity. Your future happiness and respectability in the world, depend on the diligence with which you apply yourself to the attainment of knowledge at this period of your life; and I hope that no negligence of your own, will be a bar to your progress. When I write to you, my beloved child, so much interested am I, that you should be serviceable and worthy of the friendship and esteem of good and wise people, that I cannot forbear to second and enforce the instruction which you, receive by admonition of my own—pointing out to you the great advantages that will result from a temperate and sweetness of conduct to all people on all occasions. It does not follow that you are to coincide and agree in opinion with every ill-judging person; but after shewing them your reason for dissenting from their opinion, your argument and opposition to it should not be tinctured by any thing offensive.—Never forget for one moment that you are a gentlewoman, and all your words and actions should mark you gentle. I never knew your mother—your dear, your good mother—say a harsh or a hasty thing to any person in my life. Endeavor to imitate her. I am quick and hasty in my temper—my sensibility is touched sometimes by a trifle, and my expression of it sudden as gunpowder; but, my darling, it is a misfortune which, not having been sufficiently restrained in my youth, has caused me much pain. It has, indeed, given me more trouble to subdue this natural impetuousity, than any thing I ever undertook. I believe that you are both mild; but if ever you feel in your little breasts that you inherit a particle of your father's infirmity, restrain it, and quit the subject that has caused it, until your serenity be recovered. So much for mind and manners. Next for accomplishments. No sportsman ever hits a patridge without aiming at it, and skill is acquired by repeated attempts. It is the same thing in every art; unless you aim at perfection, you will never attain it. But frequent attempts will make it easy.—Never, therefore, do any thing with indifference. Whether it be to mend a rent in your garment, or finish the most delicate piece of art, endeavor to do it as perfectly as it is possible.

"When you write a letter, give it your greatest care that it may be as perfect in all its parts as you can make it. Let the subject be sense, expressed in the most plain, intelligible, and elegant manner that you are capable of. If, in a familiar mood, you be playful and jocular, guard carefully that your wit be not so sharp as to give pain to any person; and before you write a sentence, examine over the words of which it is composed, that there be nothing vulgar nor inelegant in them. Remember, my dear, that your letter is a picture of your brains, and those whose brains are a compound of folly, nonsense and impertinence, are to blame to exhibit them to the contempt of the world, or the pity of their friend. To write a letter with negligence, without proper stops, and crooked lines and great flourishing dashes, is inelegant. It argues either great ignorance of what is proper, or great indifference towards the person to whom it is addressed, and is consequently disrespectful. It makes no amends to add an apology for having scrawled a sheet of paper, of bad pens, for you should mend them; or of want of time, for nothing is of more importance to you, or to which your time can more properly be devoted. I think I can know the character of a lady by her hand-writing.—The dashers are all impudent, however they may conceal it from themselves and others; and the scribblers flatter themselves with vain hopes, that as the letter cannot be read it may be mistaken for sense. I am very anxious to come to England, for I have lately been unwell. The greatest happiness which I expect there, is to find that my dear girls have been assiduous in their learning. May God Almighty bless you, my beloved little Sarah, and sweet Mary too."

AMERICAN MANUFACTURES.

Under this head the National Intelligencer, of March 4, gives the following article.

The success which has attended the manufacture of cotton goods in the United States, has exceeded even the most extravagant anticipations, and begins to elicit praise from those who are most deeply affected by it. The London Morning Herald, speaking of the cotton manufactures of the United States, says:—

"It would appear, from a variety of accounts, that the manufacturing of cotton goods in the United States is making rapid strides. We should not be surprised if, in a quarter of a century, the United States should not only be independent of us, so far as cotton goods are concerned, but also if the United States became a great exporter of cotton goods, even to the United Kingdom itself.

"That part of the world is the seat for cotton in the raw state, and, therefore, why should it not be the country for cotton goods? Already the U. States' People beat us in coarse cotton goods, and this is owing to the very cheap rate at which they can be manufactured, being the seat for the production of the raw cotton, and by means of machinery, which we have heard is almost equal, if not quite equal, to our own machinery. Again, we have been informed, that the United States' People do not, as yet, make their goods merely to please the eye—the contrary is the fact in England! for, by the aid of the bleacher, the cotton goods of England are made to look greatly better than they are, when they come to be worn; for our bleachers, by means of vitriol, contrive to burn from the cloth the greater part of its excellence before the wearer uses it. We have heard that the South Americans have long since found out the inferior nature of our coarse cotton goods, in comparison with the superior quality of the United States' coarse cotton goods."

The London Morning Chronicle, of the 29th December, publishes the following, upon the same subject.

Manufactures.—Under this head there is little news to state. The accounts from the manufacturing districts are, for the season of the year, favorable; and, notwithstanding the complaints among merchants and manufacturers, the entries at the custom-house are by no means inconsiderable. Among the last entries are very extensive quantities of linen and cotton manufactured goods, (particularly cotton lace,) silks, and indigo; of the latter much is sent to Hamburgh, where the demand continues to be steady. There have been a fair number of entries for exports of British manufactured goods to New York; but the quantity of cotton goods for that market diminishes sensibly; this is probably owing to the increase of cotton manufactories in Massachusetts, and other parts of the United States.—At some of the cotton mills not less than 12 to 1,300,000 yards of cloth were produced—a large quantity, under such circumstances. These mills are said to be well managed, and the encouragement given by the Americans to their native manufactures, is such, that it is to be feared the United States will soon be independent of this country for cotton manufactures. An English manufacturer, who has just returned to England from the United States, arriving at Havre de Grace, and proceeding to Calais by Rouen, has supplied some interesting details of the comparative merits of French and American manufactures.

This gentleman declares, that, at Lowell, in Massachusetts, the manufacturers are able to produce better printed cottons at 1s. 8d. per yard, than the Rouen manufacturers can produce at 2s. 1d. He declares, that, whilst the French are unable to produce cotton goods so cheap as the English, by 15 to 20 per cent., the Americans are already able to compete with us in many articles, even with so small a difference as 4 to 5 per cent. He speaks very favorably, however, of the French die, and observes, that, in the brilliancy and durability of color, the Americans have yet much to learn. However as they are establishing many chemical laboratories, and offering good encouragement to practical chemists, it is not doubted that they will soon arrive at perfection.

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